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sanctuary, making a great turn in his way in order that he might not pass near the *samrevlo* and thus pollute himself."

All objects and vessels used by a woman during the time of her separation in the menstrual hut (*samrevlo*) are regarded as unclean, and before returning home at the end of her abnormal state, she is obliged to scrub and clean them thoroughly. In times past they were thrown away. Besides this, she washes her clothes and takes a special bath, which among the Khevsurs is a very unusual affair.

The customs observed by the woman in time of menstruation are, comparatively, not so rigid as those required of the woman in childbed.

Pregnant women also are regarded as unclean, even in a much greater degree than those in menstruation. They are called *umretskhlo*. The woman with child tries to conceal her condition as long as possible, but when she feels the approach of the critical moment, she is obliged to leave her home and stay apart in a small hut built for the purpose and called *sachekhi* or *kokhi*. However, according to V. Bardavelidze-Lomia,[1] the term *sachekhi* connotes, not the hut itself, but a place outside the village where all the *samrevlos* and *kokhis* are located.

The word *kokhi* means, in Georgian, a hut. Unlike the *samrevlo*, it is built by women only, usually by those who are living in the *samrevlo* at the time. The *kokhi* is much smaller and simpler in structure than the *samrevlo*. Sometimes it is built adjacent to a *samrevlo*, so that one of *samrevlo's* walls is used as a wall of the *kokhi*. It is partially floored with boards and straw; there is no window or place for a fire (hearth) as in the *samrevlo*. The hut is so small that it can accommodate only one woman, allowing a small space for her baby. The whole furniture consists of a jar for water, a wooden plate for bread or other food, and the straw spread on the earthen floor, upon which the woman lies and which is called *salogine*, from the Georgian word *logini*, meaning a bed.

In the cold semi-darkness of the *kokhi* the woman bears her child; only little girls or old women are allowed to bring her food.

[1] Bardavelidze-Lomia: 247. ½ [menstrual hut -- Analyt.]

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animals, he usually selects the best breed known in the community. If after consultation with the blacksmith and presentation of the offering the sick man recovers, the result is fame and new presents and offerings to the blacksmith and his anvil; but in the event the man dies, the explanation is that the relatives of the sick person did not know how to appease the anvil, or they did not apply to the right blacksmith's shop and anvil, as it should have been, etc. These superstitious beliefs of the people give to the blacksmiths, besides the profits mentioned, a further advantage in that they may keep the doors of their homes and shops wide open during the day or night without fear of having their property stolen, despite the fact that the people are not very strict in the proper interpretation of the words "mine" and "thine."

Beliefs similar to those just described concerning the supernatural power of iron are found among other peoples of the Caucasus. For example, the Circassians have a special deity, the protector of blacksmiths, called *Tliebse,* about whom M. Taitbout de Marigny[39] relates that "le jour de sa fete, on fait, en son honneur, des libations sur un soc et une hache. . . ."

Besides using iron as a protective power against evil creatures, the people use fire also. Thus the Georgians of Imerethi[40] believe that the evil being of the woods, called *chinka,* is afraid of the fire. In the evening, no one is permitted to enter the room of a pregnant woman without previously warming himself before the fire in the fire-place. If one neglects to take this precaution, the evil spirit may follow the newcomer into the room and drive the woman mad.

Among the Georgians of Meskhethi,[41] if a traveler comes at night into a house where there is a woman with child, he must first cleanse himself of the evil spirit (*avi suli*) who may otherwise enter the room with him. In order to avoid this danger and to cleanse the traveler, he is required to jump over a burning pile and allow himself to be sprinkled with holy water.

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[39] Taitbout de Marigny: b, 309.
[40] Mashurko: 369.
[41] Khakhanov: b, 11.